/112 cont./

233 241 625 A very delicate matter in an arboricole country and one which is attached to goats. Our foresters manage with great difficulty. In the montagnard customs, the problem is resolved by an institution of municipal police, that of the amchchard'u, plur. imchchurd'a, personage whose word is trusted and, through that, adhered to unanimously by the users. This institution is of a delicacy and a sensibility contrasting strongly with the contentious nature of our analogous institutions: rural constable, forest warden, or game warden. But it implies an order, preliminary and subjacent to the commutative law. By that, this society resolves one of the most difficult problems, that of the relations between the breeder and the plowman, a problem that all Semitic civilizations have had to deal with, were it within the dramatic species of the conflict between Cain and Abel.

233 221 34 /113/ On the mountain pasture, constructions in dry stone, crowded into sometimes complicated networks, adaghas, plur. indughas, mark a regular installation. Their commonly given Arabic equivalent is lɛzib. The land documents give another doublet, minhal = asggun, plur. isg^{w}an, "transhumance enclosure." These edifices stud in characteristic fashion the brows such as that of the Tasila, Tichka, Azur, etc. Thus it is that on the Tichka the idughas of Igenfis, for example, consist of very low constructions, with dry stone walls, with a roof of branches filled in with sheep dung. The whole is unstable in equilibrium and collapses from time to time. From the first cold spells, the shelter becomes insufficient, and the lambing suffers losses; the stay in the mountain pastures must be curtailed, it is time to go back down.

595 /218 cont./
[539] eat your harvests (1)!"

1. Compare Sitte und Recht /Custom and Law/, Ida ou Zal, p. 18.

592 In each family -- stricto sensu -- the sons rarely leave their
father, even after their marriage. Each house most often shel-
[768] ters three or four households. After their father's death, custom
decrees that the brothers continue to live in joint possession as
613 long as possible. By new alliances within this primitive group,
the descendants of the same ancestor come to form a small
social unit, into which the outsider is admitted only after a long
stay (2).

[113] 2. Compare Laoust, "Le Mariage chez les Berbères du Maroc /Marriage among the Berbers of Morocco/," Arch. berbères, Vol. I, p. 76.

[554] This group does not always have the oldest one as head; often it is the richest and most influential one who speaks in the name of his "brothers" in the assemblies whenever the honor or interests of the "Ikhs" are involved.

62 Two or three "ikhs" customarily people a hamlet, "tad-
[613] chert," but it is not rare for one of them to be preponderant and alone have the right to represent the common interests at the assembly of the "taqbilt." Often in the regions neighboring the
[423] plains and above all in the Anti-Atlas the hamlet appears to us /219/ as a small autonomous group smaller than the "mouda^{c}" but which already possesses common property: manure, pasture
[351] lands, forest. A thick hedge of jujube trees dominated by a watchtower protects against thieves. To ensure the safety of the
[625] inhabitants turns at guarding the gate are established, and there is a night watch in the "borj" /watchtower/. The hamlet then tends to organize its own life with respect to police, execution of the corvées, repression of minor offenses, and thus it absorbs part of the attributions of the "mouda^{c}."

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623 and intervenes to regulate the use and repair of the séguias; fi-
185 nally, it often designates minor functionaries remunerated by the
241 /220/ community for the systematic regulation of irrigation:
245 these are the ones that are called by the name of "amazzal," or
624 again the "little inflas," or the "inflas of the water."

Sometimes it is the council of the "taqbilt" itself that inter-
623 venes in order to apply to those who act contrary to the crop
627 police the fines called "azzain n igran," fines of the fields. But
681 most often each "jemaᶜt" of a "moudaᶜ" fixes these penalties as
625 it likes and collects the fines for its profit without swerving from
a traditional tariff known to all. Moreover, it is in this form of
671 the "azzain n igran" that the customary law at the heart of the
177 "moudaᶜ" persists longest, even when the progress of the penetra-
632 tion of the Makhzen /makhzan/ has led to its disappearance in
the country.

623 Thus, for reasons that are related to the conditions of mate-
184 rial life, the assembly of the "moudaᶜ" often assumes great local
importance. Even in regions like that of the Haha, where the
population is dispersed over the whole territory in isolated houses,
the use of forest pastures, the execution of tasks in common by
mutual assistance contribute toward maintaining the tradition of
623 the "jemaᶜt" councils. Meetings are held when necessary in the
346 Friday mosque, which is sequestered, like all the houses in this
361 country, on a solitary hill (1).

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1. It may happen that the organization of the "moudaᶜ" develops on the model of that of the "taqbilt" and that it is then directed by a moqaddem. This is the case in several small tribes of the Seksawa (the Ait Haddiyous in particular). This event occurs in a region where the "taqbilt," divided into three thirds, are stronger than elsewhere; one grasps here from life one of the phases of the appearance of new autonomous fractions being formed by simple growth of the "moudaᶜ." One also sees from

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*634 619 692 VII. The justice circuits. -- When the cantons are thus grouped so as to constitute a veritable tribe, made up of a certain number of small autonomous units, they often proceed with circuits of justice carried out in the whole territory, in the course of which all the infractions committed during the year are investigated and punished. All the forces of the tribe then come to lend their support to each of the cantons, in order to facilitate the rapid settlement of differences without any danger to internal peace resulting from it.

*634 619 692 184 178 This custom, observed not long ago among the Igezzoulen of the western Anti-Atlas, is still very much alive in the confederation of the Ida Ou Tanan, among the Aït Ouᶜazzoun and the Ifesfasen. The circuit of justice is carried out by following a minutely observed ceremonial. Among the Aït Ouᶜazzoun, for example, a tribe made up of 15 "afous" or fractions, each "afous" first assembles ten Aït Arbaᶜin, who designate a representative. The 15 delegates of the "afous" thus named deliberate apart and form the /230/ council of the "imzran" (1), [625]

1. From the Berbère /Berber/ "zer," to see. The word, like that of Aït Arbaᶜin, has no singular. In order to designate one of the members, one says "ian gh imzran," one of the "imzran."

while the mass of the Aït Arbaᶜin of all the fractions together constitutes a police force capable of having all the decisions carried out. The whole takes the name of "ajmoᶜa" of the Aït Ouᶜazzoun. Thus formed, the "ajmoᶜa" goes first of all among the Aït Wanzig, who are the "inflas el khir" or "porte-bonheur" of the Aït Ouᶜazzoun tribe. For a day and a night the council investigates all the cases of theft or murder committed during the year and of which an account has been carefully kept by the notables and which the taleb has noted in writing. The guilty are summoned, heard, condemned to be fined, and they pay on the spot [695] [681]

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423 montagnards as a fair fee to the guardians of the col (2).
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2. "The Irohalen of the Demsira claim," says F. de La Chapelle (Notices inédites sur les tribus dissidentes du commandement des Mtougga /Unpublished Notes on the Dissident Tribes of the Mtougga Command/), "that the Tizi Macho and the Oussoud are wholly theirs since they pay for the thefts that are committed there." Likewise, the Aït Tigouga of the tribe of the Aït Semmeg, to the south of the Tizi n Test, bought from the neighboring fractions their guard rights over the col and drew up deeds of individual ownership having as their object the right to collect the "zettata." Cf. our article "l'Aghbar et les hautes vallées du Grand-Atlas /The Aghbar and the High Valleys of the Great Atlas/," Hespéris, 1927, 1st quarter, p. 7.

443 IV. The markets and the fairs. -- The regulation of the markets is of special importance in Berbère /Berber/ country.
[182] The montagnard does not betake himself to the "souq" /sook/
[571] solely in order to buy or sell, he also goes there often to meet
[578] his friends again, to settle disputes about land or pasture, or still
[203] more simply in order to learn the news of the day.

Two kinds of markets exist. Some are held in the /250/ territory of a mountain canton or at the boundary of two or three "taqbilt"; a few dry-stone shelters forming shops (tahanout, plur. tihouna) suffice to shelter the merchants and delimit a small plaza where about a hundred persons at the most group themselves once a week. These then are the notables of the place, who, without collecting any fees, are charged with guaranteeing policing and security.
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Other more important souqs exist on the major routes of passage, such as the "Jema^{c}a" of the Aït Daoud among the Ida ou

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443 Bouzia in the Haha tribe, the "Had" of the Ait Mzal in the Anti-Atlas, or still more often at the foot of the mountains, such as, for example, the markets of Amismiz and of Tisgin of the
443 Gedmiwa. Sometimes surrounded by a contiguous wall, these
366 markets possess several hundred shops formed out of alveoli of earth and dry stone, covered with branches, divided into quarters or "rahba." One finds in their enclosure cafés, which are often unpleasant places, sometimes permanent storehouses for storing commodities, always a mosque in which people go to
443 swear an oath if some dispute arises. These markets, frequented by all the tribes of the vicinity, sometimes at two days' distance, often gather together several thousand Berbères /Berbers/. It then becomes necessary to watch particularly to protect the transactions by special regulations.

443 It is a great disgrace for the inhabitants of a country not to
625 be able to repress energetically the thefts that might be com-
685 mitted in their souq /sook/ or on the roads leading to it; so all the little codes of customary law of the tribes of the South of Morocco are devoted to long paragraphs enumerating the considerable fines that punish the thieves and route cutters who would try to practice their trade at the market or its outskirts. Incessant surveillance is exercised by the tribal authorities, so that the guilty may be immediately apprehended and condemned. There is reason to fear, as a matter of fact, that there may break out at the market an altercation whose appearance could be the signal for a panic. Sometimes similar incidents are created on purpose by the thieves in order to "break up" the souq and to enable them, by means of the disorder, to pillage valuable merchandise.

For all these reasons, it is rare that an assembly of notables suffices to make the "horma," the good name of the market, respected. /251/ Certain tribes nevertheless succeed in protecting their souqs, and then reap large profits from them (1).

1. Cf. Sitte und Recht /Custom and Law/, pp. 128-134: the development of the market of Tinghir (Todgha) permits leasing the rights

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/footnote 1 continued/ paid for by buyers and sellers and maintaining the "tribal treasury." The case is exceptional in tribes living under a democratic constitution.

*[634] In this case the inflas sit permanently in a large shop and judge all the offenses that come to their knowledge. But most often, even when the fractions live by observing republican constitutions, it is a rich and powerful man who alone is capable of imposing respect for the decisions taken with regard to the guilty and of acting without delay against the highway thieves. The existence of the market thus favors the development of personal power, and it is by "commanding over the souq" that a leader best shows his prestige and worth.

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It also happens that the authority of the assemblies of inflas succeeds in being exerted more easily on the souqs by calling on a maraboutic authority. The markets of Lalla ᶜAziza among the Seksawa, of the "Jemaᶜa" of the Aït Daoud near the tomb of Sidi Saᶜid Ou ᶜAbd en Naᶜim among the Haha, are protected not only by the tribes, but also by the local saints, whose "tagat," curse, would strike down profaners pitilessly. In all the South, as moreover in the rest of Morocco, it is also in the vicinity of the most [778] venerated sanctuaries, such as Lalla ᶜAziza of the Seksawa, Sidi Mehend Ouchchen of the Haha, Sidi Bihi of the Chtouka, Sidi Yahya ben ᶜAbd en Naᶜim of the Aït Tamment, Sidi Ahmed Ou Mousa of the Tazerwalt, and many others besides that the great fairs of spring or autumn, known by the name of "mouggar" (2).

2. From the verb "miggir," to meet (Destaing, Vocabulaire français berbère /French-Berber Vocabulary/, dialect of the Ida ou Semlal, Paris, 1920, p. 246). Fair: "anmuggar" (ibid., p. 131).

are held. These annual festivals attract the inhabitants of all the

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343 activity of the little Berbère /Berber/ republics during the peace.
712 In addition, if war breaks out, each one comes to seek refuge
184 there with his family in case of peril; a huge cistern that always remains full permits holding out against a long siege.

[619] These fortresses are particularly numerous in the Anti-Atlas.
*[634] Each tribe or each big fraction has its own. They then are often arranged in the interior in the form of narrow streets onto which open two rows of rooms built on three or four floors (1).

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1. This arrangement is identical with the one of the storehouses of the nomad Berbères /Berbers/ of the Tunisian South in the region of Foum Tatahouine.

Projecting stones permit access by climbing up to the highest doors. An enclosure of jujube-tree thorns piled up several meters high, several crenelated borjs /towers/ provided with machicolations ensure defense. The watch is stood by a group of warriors
•[625] from the tribe designated in turn in each "mouda[c]" or each hamlet; the doorkeeper lives permanently inside the enclosure.

In these tribes of the Anti-Atlas, the use of the agadir is so general that one comes to keep in each house the provisions for only one day. Each morning the head of the family goes to obtain the necessary victuals from the canton storehouse, in order, he says, "that the women will not waste God's blessing."

[182] The role played by the agadirs of the Anti-Atlas and the Sirwa region is easily explained by the conditions of life in a country where people can subsist only by amassing provisions in the years of abundance, rarer than those of drought and famine (2).

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2. M. Officer Interpreter Ben Daoud has kindly communicated to us a work in preparation on the orf /tribal custom/ concerning the agadir of the Tamellokt tribe. This document contains more than 350 articles, which throw the most

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/footnote 2 continued/ curious light on the psychology of the council of the chiefs of the agadir. We thank him for kindly authorizing us to cite some of the most suggestive ideas of this translation.

So we see the canton storehouse take on, without losing any of its defensive character, a growing economic importance; the number of rooms multiplies; a market is established at the door; special functionaries: a doorkeeper, some amins, a council of notables who proudly give themselves the title of "'Ommal" -- "governors" of the agadir -- see to the good functioning, the maintenance, and the security of the storehouse. This organization becomes the /256/ point of departure of a complicated juridical regulation that fixes minutely the rights and the duties of the users; finally customaries appear, which are among the most surprising and perfect monuments of the legislation of the Berbères /Berbers/. These collections, to which the name of "louh," small board, is given, doubtless because they were originally written on a small board suspended on the wall, sometimes have more than 200 or 300 articles. The repair of the rooms and their roofing, the use of the measuring instruments, the sale of the commodites, security /Fr. nantissement, security, pledge, lien/, the use of loans on harvests are foreseen and studied in these codes with a precision of detail and good sense that does not seem to us to have been surpassed in any collective organization of the autochthons of North Africa (1).

1. Cf. our study: "Un magasin collectif de l'Anti-Atlas /A Collective Storehouse of the Anti-Atlas/," Hespéris, 1929.

The council of the agadir of the Anti-Atlas is constituted, like that of the "taqbilt" of the Masmouda, by the heads of the most important families of the "khoms" or of the tribe. Its authority increases ceaselessly in proportion as the storehouse

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[177] institution of councils of inflas and of moqaddems has already disappeared, the policy of the amghar is obviously simplified; it suffices for him to protect the minor sheiks who belong to his leff, without intervening within the cantons already used to despotic power. The amghar Mohammed of Tagontaft did this among the Aït Iraten, at the time when he had undertaken to drive the "Aït Atman" from the valley of the Nefis. The amghars of Talemt, chiefs of the leff of the "Aït Zolit," whose role on the south versant of the Atlas we have seen, /283/ also dominated, without doing away with them, the minor sheiks of Taberbourt, of the Aït Oumzal, and of the Onein, who were both their allies and their subjects. The feeling of leff solidarity here outweighed the personal ambition of the amghar, whose first desire is usually to increase his direct command in order to augment his resources. But all moderation disappears when the chief succeeds in conquering a canton of the adverse leff. He then puts at its head an amghar without local authority, to whom he entrusts a single mission: to watch over the collection of ceaselessly heavier taxes and to make the defeated enemies rapidly disappear.

*634 One would look in vain at this first stage of the amghar's
178 power for an original feature in the organization of his command that could be regarded as the rough outline of a new political organization. This is because the authority of the new chief, which is still exercised in a very reduced domain, does not need intermediaries; in order to become strong, it borrows traditional forms all prepared and adapts with flexibility, as we have seen, to existing traditions.

*634 We scarcely see sometimes appearing near the amghar some
•625 war comrades, who have come from the outside and who form a kind of personal guard. Most often, however, his "ikhs" suffices
[613] for him to constitute this force; outsiders are often accepted with difficulty, their presence gives the amghar who surrounds himself with them too much the air of a gang leader, and the tribe would badly suffer their excesses.

*634 We are not acquainted with any amghar who has a prison.
697 This is because in all circumstances the chief is still inspired,
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175 benefactor. He conquers two villages of his "taqbilt" and even
159 builds a house in one of them. But his adversaries use against
*634 him means that he does not hesitate to use himself. One day, he
726 fortunately escapes death in the explosion of an enormous charge of powder deposited under the upper chamber of the house /308/ where he is to be found with his family. This attempt is the work of a notable of the country, secretly allied with the Chtittihi and bribed by the Mtouggi.

175 Si Mokhtar constitutes for himself from then on a dependable
159 guard furnished by families allied to his; to avoid ambushes, he
*634 moves around ceaselessly, without ever saying where he is going. In
625 his casbah of Bou Taradin, he inspects the sentinels at all hours. He
602 changes his living habits ceaselessly, and his wives themselves do not know in advance in which of his houses he will come to sleep. He no longer lives anywhere but on the second floor, and the lower room is filled with stone and earth and closed with a padlock (1).

1. F. de La Chapelle, Hespéris, 1928, 3rd-4th quarter.

175 Amidst this feverish life dominated by fear of betrayal, the
159 amghar keeps an unappeased ambition nonetheless. Thanks to the
*634 incessant dissensions in the leff of the "Indghertit" of the asif of
616 the Seksawa, Si Mokhtar intervenes more and more as arbitrator,
578 relying on the "Imsifern," who are loyal to him. The troubled circumstances in the mountains favor his projects. The political situation becomes very complicated in the Atlas at this time, because of the struggle of the kaid Mtouggi against Si Tayeb Gontafi, who has conquered the valleys of the Ogdemt, of the Aghbar, and of the Asif el Mal (1904). During the rivalry of the two great kaids, who are trying to get support in the high mountains among the independent fractions, the leffs are sometimes broken up. But most often the chief of Tagontaft relies on the "Indghertit," while the Mtouggi prefers to seek the co-operation of the "Imsifern." Thus the Chtittihi becomes the ally of the Gontafi, Si Mokhtar that of the Mtouggi.

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712 the Ida ou Mahmoud, and with a little patience and perserver-
124 ance it will be possible to see them. But the custom is known
[178] by all, and it is enough to interrogate the users in order to obtain the desired information and explanations concerning it.

/306/ Agadir of Ikis (1)

[621]

1. Ikis is a village of 55 hearths. It is at the same time the most important village of the subfraction of the Ait Haddiyous formed by Ikis and the Ida ou Gerioun villages.

(Figs. 1, 2, 3, 4 and Fig. 13). -- It includes 74 chambers on
[351] two or three stories; ten almond trees grow in the interior court-
[245] yard. In good condition, it has nevertheless not been utilized any more for ten years; it served for storing nuts, raisins, peaches, and almonds. The successive poor harvests caused by frosts on
[434] the one hand, the rise in the cost of living on the other hand,
[432] forced the natives to sell a greater quantity of their products on the souq /sook/ in order to procure cotton goods, sugar, tea, and cereals for themselves. The agadir has therefore been less useful these last years, but if a good harvest of fruits should happen, such as has not been seen for a long time, the collective storehouse would be utilized anew.

[423] The agadir is the common property of the people of Ikis.
[621] Each of them owns, by virtue of ancient rights, one, two, or
[432] three chambers; ten years ago, when the storehouse was in use,
[426] some chambers were sold -- very rarely -- or mortgaged. Each owner has the keys to his chambers. In calm periods the key to the entrance gate was deposited with the fqih of the mosque, who entrusted it to the users in case of need. In troubled periods
343 two guards were placed at the agadir. They were furnished by
712 the owners in turn, according to the number of chambers that
625 they owned, or then again they continued to stay and were then paid by all the users. The agadir, situated 300 meters from the

/306 cont./
343 village, happened to be at the center of a cirque forming a reso-
712 nator, the guards would hear any suspicious noises; in this case
[625] they would fire a few gunshots and help would arrive from the village; the prowlers would then run away. No one remembers that a theft has been committed in this agadir.

Agadir of Ankoutouf (Figs. 6, 7 and Fig. 14). -- It has 90 chambers, 60 of which are used, and three stories. It is espe-
[621] cially well constructed and maintained. It is the agadir of the
[423] village of Ankoutouf (48 hearths). Each hearth owns one to
[628] three chambers; property deeds attest to these rights. Four
[426] rooms are mortgaged, for a price that goes from 8 to 15 douros, to some natives of Tizza, a village that does not have an agadir.

Each owner has the key to his rooms. The guard, who lives
343 inside the agadir with his family, has the key to the outer gate.
712 He is appointed for a year as a rule and is changed in October;
625 in general /307/ /Figs. 1 and 2 appear here/ /308 is blank/ /309/ /Figs. 3 and 4 appear here/ /310 is blank/ /311/ he
[465] stays longer if people are satisfied with his services. He receives a rba of barley per year and per occupied chamber. In case of
343 theft, the thief, if he is discovered, repays the amount of the
712 theft and pays 50 douros as a fine. The responsibility of the
685 guard is involved only if the theft was committed after breaking
625 open the outer gate -- and in this case it is he who repays the amount of the theft and pays 50 douros as a fine; but if the thief found his way in through a breach made in the wall, the guard is not troubled. The fine is divided among the owners of the rooms. Since no check is made of the quantities stored in the rooms, the victim must, in case of theft, swear along with 24 coswearers in order to certify what has been taken from him.

343 Agadir of Tanout (Fig. 5 and Fig. 15). -- Belongs to the
712 village of Tanout (57 hearths). It contains 70 chambers on two
[621] or three stories. The two borjs /lookout towers/ are empty.

Same interior arrangements and operation as at Ankoutouf.

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343 712 621 423 625 [562] Agadir of Tizzirt (Fig. 19). -- Belongs to the village of Tizzirt (50 hearths). Certain inhabitants own up to five chambers there.

Same arrangements and operation as at Ankoutouf.

The guard is usually a man. As an exception, this job was entrusted to a widow in 1928.

Agadir of Annoums (Fig. 8 and Fig. 20). -- It belongs to the village of Annoums (65 hearths).

[465] [685] [84] Five stories, all 80 chambers occupied; the guard receives a kharrouba of barley per chamber and per year. In case of theft, the custom is the same as for the agadir of Ankoutouf.

Agadir of Tamjlojt (Fig. 21). -- It belongs to the village of Tamjlojt (45 hearths). Sixty rooms, four stories. The guard re-

[465] [562] ceives one tmen of barley and one kharrouba of maize per room and per year. As an exception, this post was given to a woman last year.

Agadir of Talmakant (Fig. 16). -- It belongs to the village of Talmakant (40 hearths) and comprises 52 large rooms on two

[312] stories. It can serve both as storehouse and as réduit for defense in case of attack, because of its cistern and its interior arrangement.

[682] /312/ It is in ruins in part; it has not been used any more for 25 to 30 years because an assassination was committed there.

Agadir of Assaka (Fig. 17). -- Like the preceding one, it served both as storehouse and as fortress.

[669] It was destroyed in part following internal struggles in 1925, and it is planned to put it back into condition. It serves at pres-

[727] ent to shelter the numerous exiles who returned to the tribe after the submission and found their houses demolished.

Agadir of Azar (Fig. 18). -- It belongs to the village of Azar (28 hearths).

It normally serves as storehouse and in troubled times as fortress. The rooms are mortgaged for 5 to 20 douros. The

[465] guard, changed every year, collects a kharrouba of barley, one kharrouba of maize, and a pound of almonds.

/312 cont./

343 712 685 In case of theft, if the thief is discovered, he must, irrespective of the punitive sanction that is imposed on him by the amghar /leader/ of the fraction, indemnify his victims. If the theft was committed through a hole made in the wall and if the thief is not discovered, the village in the midst of which the agadir is built is held responsible and must indemnify the victims [625] of the theft. If the theft was committed after breaking open the entrance gate, the guard is held responsible, must indemnify the victims of the theft. The latter must bring 24 coswearers in order to certify the quantities that they declare was stolen from them.

343 712 Agadir of Amassa (Figs. 10, 11, 22). -- It belongs to the people of Amassa (80 hearths), contains 80 chambers, 3 of [621] which are on the fifth story, all are utilized; most of the doors [423] are painted and worked. A room is mortgaged for 10 to 50 [426] douros and is sold for up to 100. The guard receives a kharrouba [432] of barley per year and per room, except for three rooms on the [625] fifth story, which pay nothing. In addition, the guard is fed, as the fqih of the mosque is at the present time in Berber country. [465] He is supplied with three meals a day, each owner taking his [685] day in turn. The three rooms on the fifth pay nothing, but in return they have no right to indemnity in case of theft.

[358] Each owner is obliged to make the repairs necessary to maintain his room in good condition. Thus the owner of one /313/ /Figs. 5 and 6 appear here/ /314 is blank/ /315/ /Figs. 7 and 8 appear here/ /316 is blank/ /317/ /Figs. 9 and 10 appear here/ /318 is blank/ /319/ /Figs. 11 and 12 appear here/ /320 is blank/ /321/ chamber may take action against the one of the one below, if it should happen to collapse, or against the one of the room above, if it lets water coming from the terrace [685] leak through. In case of theft, the custom is the same as for [184] the agadir of Ankoutouf.

[621] Agadir of Tajelt Oufella (Fig. 12 and Fig. 23). -- It be- [423] longs to the village of Tajelt Oufella (33 hearths). It comprises 60 rooms and four stories.

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343 712 625 [465] The guard is a volunteer who remains as long as he wishes, if the users are satisfied with his services. Every year he is given a half-kharrouba of barley per room, utilized or not; furthermore, he is fed by the owners of the chambers. A turn is established as follows: if there are three rooms in height, each owner in turn guarantees 3 meals a day; if there are four rooms in height, the owners of the highest and lowest ones together guarantee a day; the following day it is the owners of the middle chambers. [358] [184] The same rules as at Amassa are followed for the respective responsibility of the users in case of collapse or the infiltration of water. The guard is responsible only for thefts committed [685] after a break through the outer gate, not for those that have been made through a breach in the wall. The thief, if he is discovered, repays the amount of the theft and gives a cow that is divided among the owners, taking into account the number of chambers; the same rule is applied against the guard, if he is responsible. The victims of the theft provide 24 coswearers.

343 712 621 423 358 [685] [184] Agadir of Meggount (Fig. 24). -- It belongs to the inhabitants of the village of Meggount (80 hearths). The rules for its operation are the same as at Tajelt Oufella in what concerns poor maintenance and theft.

In all these collective storehouses, if repairs concerning the agadir itself and not only one room become necessary, all the co-owners are jointly liable. They carry out the work in common and, according to the number of shops they occupy, bear the costs caused by this repair, for the purchase of wood, the salary of the workers, or any other expenditure.

Imi n Tanout, 15 March 1928.
Lieutenant Pierre Dupas.

/Page 322 is blank, but precedes an unpaginated folded insert bearing Figs. 13-24./

3: Dupas--15 G-5 (1927-1928) 1929 MW11 Shluh MW11

Fig. 13. -- Agadir of Ikis.

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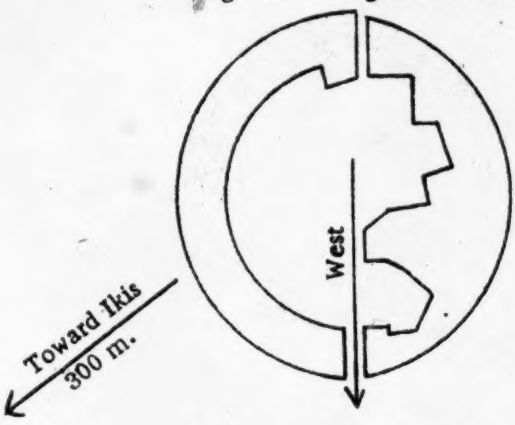

Fig. 14. -- Agadir of Ankoutouf.

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.625

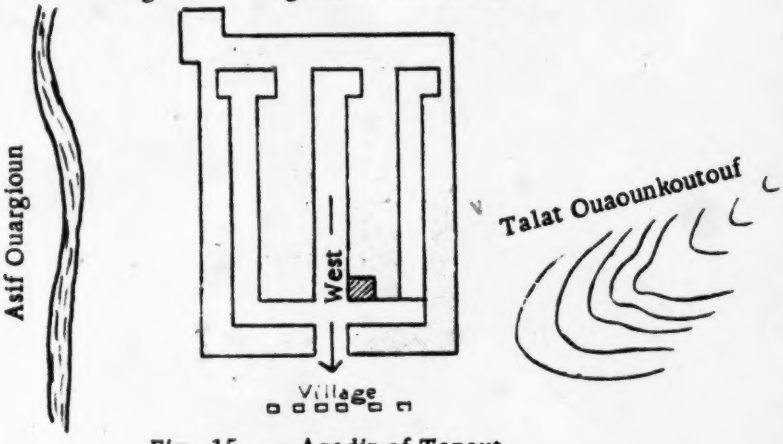
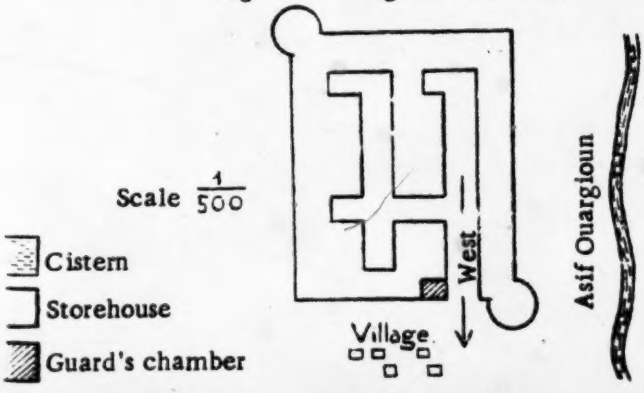


Fig. 15. -- Agadir of Tanout.



3: Dupas--17 G-5 (1927-1928) 1929 MW11 Shluh MW11

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Fig. 19. -- Agadir of Tizzirt.

Fig. 22. -- Agadir of Amassa.

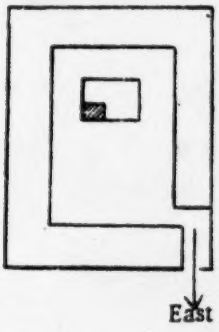

Fig. 20. -- Agadir of Annoums.

Fig. 23. -- Agadir of Tajelt Oufella.

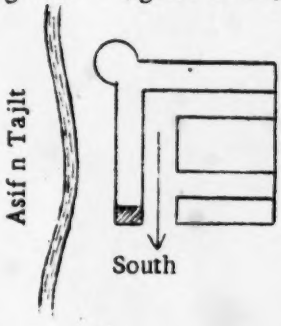

Fig. 24. -- Agadir of Meggount.

Fig. 21. -- Agadir of Tamjlojt.